

YEAR 5 - SCOPE AND SEQUENCE – YEARLY OVERVIEW RELIGIOUS EDUCATION



Year Level Description		Achievement Standard		
<p>In Year 5, students begin to appreciate the significance of community for sharing and strengthening the faith of believers, past and present, including the Church in the Australian colonies (c.1850 CE - c.1900 CE). Using a range of Biblical tools, they begin to see how the Gospel writers shaped their Gospels for particular communities. They learn about the action of the Holy Spirit in the lives of believers as they engage with a variety of texts, including Scriptural references to the Holy Spirit and the Catholic Rite of Confirmation. They develop their understanding of Christian charity and informed moral choice through an exploration of the experiences of individuals and communities, past and present. They broaden their appreciation of the significance of personal and communal prayer and worship (including the Eucharist, the Psalms, Sabbath rituals and prayers); and the wisdom of the Saints (including St Mary of the Cross MacKillop) for communities of believers. They learn about the significance of Marian prayers (including the Hail Mary, the Rosary and the Litany of Mary of Nazareth) in which believers praise God and entrust cares and petitions to Mary as mother of Jesus and mother of the Church.</p>		<p>By the end of Year 5, students identify many ways in which faith is shared and strengthened in communities of believers, past and present. They analyse information from a variety of texts, including Scriptural references to the Holy Spirit and the words, symbols and actions of the Catholic Rite of Confirmation, to explain the action of the Holy Spirit in the lives of believers. They use features of Gospel texts to show how the Gospel writers shaped their Gospels for particular communities. They describe the significance of personal and communal prayer and worship (including the Eucharist, the Psalms, Sabbath rituals and prayers) and the wisdom of the saints, including St Mary of the Cross MacKillop, for communities of believers. They describe ways in which believers live according to Jesus' new commandment of charity (love); and make and act upon informed moral choices. They locate and record information about the contribution of pioneering Catholics in Australia (c.1850 CE – c.1900 CE) to the preservation of faith and the shaping of particular communities, including Indigenous communities. They examine Mary's role as mother of Jesus and mother of the Church. They analyse the elements and features of some Marian prayers (including the Hail Mary, the Rosary and the Litany of the Mary of Nazareth) to describe the role of Marian prayer in the lives of believers past and present. They participate respectfully in a variety of personal and communal prayer experiences, including Marian prayers and meditative prayer.</p>		
	TERM/UNIT 1	TERM/UNIT 2	TERM/UNIT 3	TERM/UNIT 4
TOPIC/FOCUS/INQUIRY	<p>Prayer and Christian Scriptures How do religious writers cater for the needs of their community? Lent/Easter</p>	<p>The Holy Spirit How does the Holy Spirit inspire the lives of believers?</p>	<p>Australian Church History/Judaism What can we learn from the faith of pioneers?</p>	<p>Mary How does Mary's 'Yes' strengthen a community of believers? Advent/Christmas</p>
CORE CONTENT	<p>The Psalms of the Old Testament are a model for personal and communal prayer. There are three main forms of Psalms in the Old Testament: Psalms of lament (Sorrow), Psalms of thanksgiving and Psalms of praise (Hymns). STOT 9</p> <p>The contexts of the Gospel writers (e.g. purpose of the writer, time of writing, intended audience, point of view) shaped their Gospels. The context of the Gospel writer is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). STNT 12</p> <p>A range of Biblical tools (including timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines and Gospel parallels) is used to assist in deepening awareness of New Testament texts. STNT 13</p> <p>Jesus makes charity (love) the new commandment: "As the Father has loved me, so have I loved you; abide in my love...." "This is my commandment, that you love one another as I have loved you" (John 15: 9 - 17).</p> <p>Conscience is a judgement of reason that, as far as possible, takes into account the good of all. For Christians, conscience is formed by the Word of God (e.g. The Decalogue, Leviticus 19:1-3; 9-18, and Jesus' moral teaching (The Beatitudes), Luke 6:20-36; Matthew 5:1-12), assimilated in faith and prayer and put into</p>	<p>The action of the Holy Spirit in the lives of believers is described in Scripture using a variety of titles (e.g. Spirit of God, Spirit of truth, Advocate) and images (e.g. oil, fire, wind). BETR 7</p> <p>Conscience is a judgement of reason that, as far as possible, takes into account the good of all. For Christians, conscience is formed by the Word of God (e.g. The Decalogue, Leviticus 19:1-3; 9-18, and Jesus' moral teaching (The Beatitudes), Luke 6:20-36; Matthew 5:1-12), assimilated in faith and prayer and put into practice. Formation of conscience is assisted by the gifts of Holy Spirit, the witness and advice of others and the authoritative teaching of the Church. Moral choice involves both judgment and then acting according to that judgment. CLMF 9</p> <p>The key parts of the Catholic Rite of Confirmation are: calling on the Holy Spirit and the laying on of hands and the anointing with the oil of chrism together with the words 'Be sealed with the Gift of the Holy Spirit'.</p> <p>The gifts of the Spirit (wisdom, understanding, right judgment, courage, knowledge, awe and wonder and reverence) guide believers and give them strength to live a spirit-filled life.</p> <p>The fruits of the Spirit (love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self control) are visible signs of God's active love and work within and through</p>	<p>Pioneering Catholics overcame challenges to preserve the faith of their fathers and mothers. Catholics took their place in colonial Australian society (c.1850 CE - c.1900 CE). Being Catholic in a new, free society raised challenges. CHCH 4</p> <p>Faith is shared and strengthened in the community of believers. The central and primary sharing of faith within the community of believers is the celebration of Eucharist. BEHE 5</p> <p>Followers of Judaism live their relationship with God through their personal and communal worship. BEWR 6</p> <p>The wisdom of the saints, in particular St Mary of the Cross MacKillop, helps people understand about caring for the wellbeing of others and the faith of the community of believers. This wisdom guides and gives strength to believers past and present. STCW 6</p> <p>Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices for preparing the body and the mind for meditative prayer, and engaging in the 'work of meditation'. Praying the Rosary is a meditative prayer in the Christian tradition. CLPS 15</p>	<p>Mary is the mother of Jesus and of all Christians. Mary's role in the Church community (e.g. advocate, mother, helper) can be described using a variety of titles and images. New Testament texts reveal Mary's role as mother of Jesus and her role in the early church community. CHPG6</p> <p>Christians past and present seek Mary's intercession through prayer because of her humanity and her role as mother of Jesus and mother of the Church. Marian prayer invites believers to a deeper relationship with Christ, draws them into the life of the Church and models a balance between prayer and action. In Marian prayers, including the Hail Mary and the Litany of Mary of Nazareth, there are two elements: praising God and entrusting cares and petitions to Mary. CLPS 14</p> <p>Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices for preparing the body and the mind for meditative prayer, and engaging in the 'work of meditation'. Praying the Rosary is a meditative prayer in the Christian tradition. CLPS 15</p>

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	<p>practice. Formation of conscience is assisted by the gifts of Holy Spirit, the witness and advice of others and the authoritative teaching of the Church. Moral choice involves both judgment and then acting according to that judgment. CLMF 9</p> <p>Charity is the source and goal of Christian practice. Christian charity calls people to go beyond existing laws to care for the well-being of others. CLMJ 6</p> <p>Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices for preparing the body and the mind for meditative prayer, and engaging in the 'work of meditation'. Praying the Rosary is a meditative prayer in the Christian tradition. CLPS 15</p>	<p>believers as they live spirit-filled lives. CHLS 7</p>		
MANDATED SCRIPTURE	<p>This is my commandment" John 15:9-17</p> <p>The Decalogue Leviticus 19:1-3, 9-18</p>	<p>The story of Pentecost Acts 2:1-15</p> <p>Fruits of the Spirit Galatians 5:22-23</p> <p>The spirit of God 1 Corinthians 2:9-13</p> <p>The Beatitudes Luke 6:20-36 Matthew 5:1-12</p>	<p>The Shema Deuteronomy 6:4-9, 11:13-21 Numbers 15:37-41</p>	<p>Mary visits Elizabeth Luke 1:39-45</p> <p>Mary's song of praise to God Luke 1:46-56</p> <p>Announcement to Mary Luke 1:26-38 Announcement to Joseph Matthew 1:18-25 Birth of Jesus Luke 2:1-14 Visit of Shepherds Luke 2:15-20 Visit of Magi Matthew 2:1-12 Flight to Egypt Matthew 2:13-15</p>
EXPLICIT PRAYER	<p>Meditative prayer including mantras, revision of praying with mandalas.</p>	<p>Prayers of Petition and Intercession. Revise- Grace, Sign of the Cross.</p>	<p>Prayers of Praise and thanksgiving. Meditative prayer practices.</p>	<p>Marian Prayers, including Hail Mary, Litany of Mary of Nazareth and the Rosary. Praying with beads. Revise- Glory Be.</p>
(Optional) Supplementary Scripture	<p>Lamentation Psalms 3-7 Psalms 25-28</p>	<p>Gifts of the Spirit Isaiah 11:1-3</p> <p>Fruits of the Spirit 1 Corinthians 12:6-12</p>		<p>The birth of Mary's son Jesus Matthew 1:18-25</p>

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	<p>Thanksgiving Psalms 30, 32, 34, 65-68, 75, 116, 118</p> <p>Praise Psalms 95-100; 144-150; 113, 114</p>	<p>Romans 12:3-8 Ephesians 1:13-14 Colossians 1:7-12</p>		
RLOS	<p>Scheduling time to allow for the preparation of students to enhance their participation in prayer experiences PWP2.2</p> <p>Teaching students how to identify and use scriptural texts in prayer and worship PWP2.3</p> <p>Providing opportunities for students to engage with different approaches to meditation (e.g. Christian meditation, Ignatian meditation, Lectio Divina, guided meditation) PWP3.2</p> <p>Establishing a culture and climate that values and emphasises a sense of the sacred during communal prayer times PWP2.6</p> <p>Identifying and sourcing suitable resources for creating an aesthetic environment for liturgy and ritual (e.g. music, symbols, materials, artefacts, images) ICS3.3</p>	<p>Providing opportunities for staff, students and parents to understand how traditions and practices in the school community connect with the gospel of Jesus Christ EFG2.3</p> <p>Identifying and using scriptura texts to promote and support the Christian values of the school EFG3.1</p> <p>Teaching students how to witness to the values that the school espouses at external events and activities (e.g. respectful behaviour in public settings, gratitude and graciousness, positive participation, considering the needs of others first) EFW2.3</p>	<p>Teaching students how to witness to the values that the school espouses at external events and activities (e.g. respectful behaviour in public settings, gratitude and graciousness, positive participation, considering the needs of others first) EFW2.3</p> <p>Scheduling time to allow for the preparation of students to enhance their participation in prayer experiences PWP2.2</p> <p>Promoting communication and interaction between members of the school community that respect the rights and dignity of all. SJS1.1</p> <p>Encouraging peaceful and just relationships by providing opportunities for community members to regularly reflect on their attitudes and behaviours SJR1.4</p> <p>Utilising the power of story to assist reflection on social justice issues and themes SJR2.5 (Mary MacKillop story)</p>	<p>Teaching and using a variety of traditional prayers and devotions for individual and communal use (e.g. Our Father, Memorare, Glory Be, Rosary, Eucharistic Adoration) PWP1.1</p> <p>Teaching students how to identify and use scriptural texts in prayer and worship PWP2.3 (Birth narrative)</p>
REFLECTIONS – EVALUATION - RECOMMENDATIONS for Adjustments				